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A MISSIONARY SERMON, delivered at Hartford, on the evening of May 14, 1811.—By William Lyman, D. D. of East Haddam.

PSALM LXXIV. 20.

Have respect unto the covenant : for the dark places of the earth are full of the habitations of cruelty.

WHERE the argument, here expressed and urged, rightly understood and suitably felt, all Zion would unite in the prayer with which this passage commences. And permit me to remark, that there is not a child of God upon earth, who does not, in some measure, realize, in his own experience, the spirit which dictated these words of the Psalmist. The pious Asaph had beheld, with emotions not easily described or uttered, the distresses which had prevailed among the people of God, and the desolation to which his sanctuary had long been subjected. The ravages of God's enemies had spread consternation and woe all around ; the people of the Lord were dispersed ; their places of public worship destroyed, and their religious establishments deranged. Nothing was present to their view but the prospect of increasing calamity, and they had no hope but from the mercy and faithfulness of that God whom they had often provoked, and whose goodness they had long abused. Their enemies had not only "burnt up all the synagogues of God in the land," but they were meditating an entire overthrow of the people who had occupied them for religious purposes. "They said in their hearts, Let us destroy them together." And the Psalmist further observes : "The tumult of those that rise up against thee increaseth continually." Un-

VOL. IV. No. 6.

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der these circumstances we readily perceive that the church or the people of God were not only in a perilous, but in a depressed and suffering state.

The holy penman of this Psalm, deeply interested by what he had seen and felt, betakes himself to that first of all duties which good people should scrupulously perform at all times, and especially in a day of adversity. He was an earnest pleader with God in behalf of an oppressed and overwhelmed people. The favor he requests is apposite to the case he has in view; and the argument he uses exactly suited to excite commiseration and procure relief.—In the text and context he states and urges the matter in a most pathetic and importunate manner. His address to God, through the whole, is sublime, appropriate and forcible; but in no part do the energies of his soul rise to an higher pitch, or flow forth in a more majestic style, than in that comprehensive petition which forms the basis of our present meditations. Here is introduced an argument addressed to the feeling and sense of propriety which are supposed to exist in the Being to whom application is made. It is reminding him of his own declarations and engagements; from which a confidence is gathered that he will not deviate so as to manifest either forgetfulness, disregard or unfaithfulness. With the boldness therefore of an earnest intercessor, the Psalmist moves God to “have respect unto the covenant:” then he enforces his plea with an argument addressed to the mercy or compassion of God: “for, says he, the dark places of the earth are full of the habitations of cruelty.” This plea and this argument are not without their appropriate significance and pertinency at the present day. Brethren of our common Lord, my design is to engage you all in the prayer which opens and constitutes the theme of the present discourse. We are assembled this evening before God to contemplate the condition of those destitute of the privileges in which we all rejoice, and by which we are distinguished above most of our brethren of the human race; and also to consider what duties we owe to the God of our salvation, as it respects the diffusion among others of that light with which we are surrounded, and those blessings with which we are replenished. Can there be an indifferent attendant in the house of God, who regards, with no sensible emotion, the object which our meeting together professedly embraces? If such an one hath passed over the threshold of the sanctuary, and is now within these sacred walls, the Lord have mercy to open his eyes and penetrate his heart, before he leaves his seat, that he may not be alone, and feel no interest in that prayer which is to warm the hearts and enliven the desires of all present who love these abodes of Zion. May God preside, and by his Holy Spirit operate in directing every eye, and lifting up every soul to himself. I shall,

I. Speak of the covenant which God hath seen fit to establish.

II. Consider what is comprehended in his having respect to this covenant.

III. I shall lead you to contemplate the argument by which his respect to this covenant is urged.

IV. I shall apply the subject.

That we may proceed in an orderly and intelligible manner, we are,

I. To take into view that covenant which God hath seen fit to establish.

It may be observed, that the phrase here used is in a definite form : "Have respect to *the* covenant," as if it was but one, and was understood as having reference to a particular object. I suppose, however, it may be considered as having a general meaning, and pointing, in one comprehensive view, to all those communications which God hath been pleased to make unto men relative to his designs of mercy towards our apostate and fallen race.

If the expression must be considered as limited in its signification, I shall strenuously contend that it means the covenant of redemption, that covenant of the Most High, with his Son, in which he promises to give him the heathen for his inheritance and the uttermost parts of the earth for a possession. In the benefits of this covenant, all the children of God have a most liberal share ; and in it are contained all the promises of good which God hath made to his people, both in reference to their own personal security and happiness, and also in relation to that display of his mercy which he will make to the world of mankind in sending the gospel to the remotest ends of the earth, and in causing it to triumph in the conversion and salvation of souls, and in the enlargement and purification of the church. The promises are numerous, particular and animating in regard to the prosperity of Zion. The time is coming when religion shall more generally and gloriously prevail—when irreligion, idolatry and wickedness, shall be done away, and when the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the seas.

Such a time is described and predicted in the word of God. Nor are these predictions in a blind and unintelligible form ; but they are delivered in language plain, and the import of which cannot easily be mistaken. They are communicated by various writers, at different times, and in a variety of language. They are repeated time after time, and made familiar to the weakest understanding in those who are enlightened by the Spirit of God, and who have their senses exercised to discern spiritual things in a spiritual manner. To rehearse them would be to exhibit before you a considerable proportion of the prophetic writings. And after all, they would serve only to establish one idea which is sufficiently confirmed by the uniform tenor of Scripture, that God hath promised to protect and enlarge his church—to increase the number of converts, and raise them to an high degree of purity and felicity. Perhaps it may be sufficient to remark, that the prophet Isaiah, in an early part of his prophecy, expressly declares in refer-

ence to these times, Isa. ii. 2. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."—In a similar strain the prophet Habakkuk hath also declared, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—That remarkable passage in Zechariah, which breathes the same spirit, and corroborates the same idea, deserves to be mentioned, "In that day shall there be upon the bells of the horses, HOLINESS TO THE LORD."—The best commentators have ever understood this as referring to a very flourishing state of religion in the world, when all the implements in use for labor or convenience among men, shall be devoted to God, and employed in his service. An attentive reader of divine revelation must know that a multitude of passages, which harmonize in sentiment, and proclaim the same glorious truth, might easily be collected. Permit me only to subjoin those comforting words of the Saviour, Matt. xvi. 18. "And I say also unto thee that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it." You see, my brethren, by the brief statement which I have given, what I understand by the covenant spoken of in the text. To this covenant, comprehending these refreshing and enlivening promises, the pious Asaph prays that God would have respect.—We pass then to consider,

II. What is intended by this prayer.

To have respect to any one is, to treat him with marks of attention, which betoken an high sense of his worth and importance. We cannot respect that, which we despise, and consider of no value. There must be an opinion of some dignity and value in the person or thing respected. Now to respect a promise denotes some practical attention to the fulfilment of it. No one who makes a declaration which concerns another, and by which expectations are raised, can be considered as respecting the truth if he pays no further attention to the business, and takes no measures to accomplish his word. Write that man a liar, who says and *does not*. But the man who is punctual and faithful to his engagements—who conscientiously regards his promises, and though "he sweareth to his own hurt changeth not,"—must be considered as a man who *respects* the truth; and particularly respects his own promise. Now let us apply this to the case before us. God is requested to *respect the covenant*; that is, to have regard, even a practical regard to the declarations he hath made, and the promises he hath given respecting his church. The thing requested is, that God would not tarnish his own glory by being unfaithful or remiss; that he would not destroy or weaken the confidence placed in him by being indifferent towards his word, or by delaying the accomplishment of any of his promises. But that he would cause his government exactly to accord with his own pre-concerted and pre-announced purposes; that he would

not, in short, pass by any particular comprehended in the covenant into which he hath freely and graciously entered, but in the fullest sense, and in the most perfect manner, make good his word by fulfilling this declaration, "My counsel shall stand, and "I will do all my pleasure."

It is not to be supposed that the pious author of the Psalm doubted of the faithfulness of God; but he was solicitous that this faithfulness should be made to appear, that God's character might be unimpeached, and at the same time that the highest good and most effectual security of his people be rendered certain. God permits his children to address him in this manner, and to plead with him his own promises. Beseeching him therefore to have respect to the covenant, is nothing less or more than that he would fulfil his own declarations respecting the protection, growth and establishment of his church; that he would spare his people, and *not give his heritage to reproach*; that he would completely justify the confidence of his people, by bringing to pass all the predicted wonders of his grace, and in causing his name and his praise to be glorious throughout the world. He hath promised that *the seed of the woman shall bruise the serpent's head*. This covenant he hath repeated in a multitude of instances, and hath declared concerning his Son, that "he shall see his seed, he shall "prolong his days, and the pleasure of the Lord shall prosper in "his hands. He shall see of the travail of his soul and shall be "satisfied." His church therefore is secured abundantly by the promises of God: and his having "*respect to the covenant*," is carrying these promises into full and ultimate effect.—Let us now as proposed,

III. Contemplate the argument by which the Psalmist urges this "*respect to the covenant*."

The argument is taken from a view of the unenlightened and idolatrous parts of the earth; where every species of iniquity and horrid impiety prevails. He particularly states the rage, impetuosity and distress which accompany such a state, and grow out of such ignorance and barbarity. "For the dark places of the "earth are full of the habitations of cruelty."—Men, untaught in the holy principles of revealed religion, with passions unsubdued by the grace of God, and under the dominion of depraved and turbulent lusts, are in their practices oppressive and violent; they trespass on the rights of others, and bid defiance to the laws of justice and mercy; trample on the sacred maxims of humanity, and riot in the spoils of fraudulent extortion; wrest from their fellow-men the privileges conferred on them by the God of nature, and display an imbibtered hostility against their own species. In short, they establish rules which in their operation are calculated to degrade and distress their fellow-men; subject themselves and their brethren around not only to inconvenience, but to actual suffering, and display human nature in a disgusting and terrific

point of light. I might notice the wars and confusions which have prevailed among the nations, and spread devastation and ruin through populous and extensive regions. These, as an inspired penman remarks, James iv. 1. "*Come of the lusts of men, that war in their members.*" And while these lusts prevail, such evils will continue to exist. In every age they have contributed to make this earth an Aceldama and a Golgotha. Ah! my brethren, when shall the Prince of peace away his sceptre, and drive discord with all the evils of mutual destruction from among men? All whose breasts are warmed with benevolence, and who pant for the security and happiness of their kindred associates, will lift up an earnest cry, and say, "Come, Lord Jesus, come quickly." But it is not my design so much to speak of "wars and fightings," which have so often desolated kingdoms and empires; which have spread devastation through the world, and filled the abodes of men with tears and groans. For these, however cruel, have not been confined to what are denominated "the dark places of the earth." They have shed their pestilential influence, and multiplied their horrors among nations professedly enlightened, and among whom the true religion hath obtained. Though at the same time they are not to be imputed to the influence of religion on the hearts and lives of men, but often to the hostility against it which rages in the human breast, and calls forth the rancor of the human soul.

By the conduct of man, even when taught the knowledge of the true God, and the blessed maxims of his holy word, it hath sufficiently appeared, that "men love darkness rather than light, because their deeds are evil." But the cruelty of irreligion, or of idolatry and superstition, may sufficiently appear from other sources. There is a principle or bias in human nature, which leads men to adopt, and practise almost any other religion, rather than the true.

Hence the most extravagant sentiments have been embraced and the most abominable practices countenanced, under the name and garb of religion. Superstitious, impure and cruel rites, have been introduced. And, under the sanction of these rites, customs the most abhorrent to nature, and the most replete with vileness and barbarity, have gone into the forms of devotion and morality, debasing the virtue of the heathen world, and overwhelming vast countries with Jewdness and murder. Even the sports and diversions of heathen nations, have manifested an unnatural apathy with respect to human dignity, and human happiness. The brutal creation, in the wildest parts of it, hath been outdone in deeds of ferocity and cruelty by those who have claimed distinction on the scale of rationality and civilization. The gymnastic exercises, and the gladiatorial sports, have occasioned inconceivable distress, among refined, but unenlightened nations. They have issued in the mangling, decrepitude and death of thousands and thousands of the poor deluded and infatuated sons of men.

But I come more directly to the religions which have been eminently marked with cruelty and blood. These are found in Pagan, Mahometan and Popish countries. The latter, which goes under the name of Popery, or the Catholic religion, hath exhibited more scenes of horror than I am able or willing to describe. Human nature shudders, and benevolence weeps, at the retrospect, which presents the scarlet coloured woman, arrayed in her appropriate ensigns, and decked with the signals of her unparalleled impiety. Most appropriate is the frontispiece, which announces her to be, "Mystery, Babylon the great, the mother of harlots, and abominations of the earth." This monster of vice and cruelty which is no other than the Roman Catholic church, is represented as being drunken with the "blood of the saints, and with the blood of the martyrs, of Jesus." Scarcely can we do less, when we view her in this light, than with the apocalyptic writer, "wonder with great admiration."—Persecutions, commenced and carried on with diabolical fervor and rage, have crimsoned the earth, with more blood, and occasioned more distress, than my pen can describe, my tongue utter, or my imagination, without pain, conceive.

Thousands and millions, of poor sufferers, have groaned at the stake, expired on the scaffold, and been tortured, even in the agonies of death, by every engine, and in every method which ingenuity, malice and cruelty could invent. The inquisition hath teemed with blood, and ragged with decapitation.—Those who are termed heretics, or protestants, are not indulged the common rights of other citizens; their persons and property are liable to proscription, and with them, according to an article of the Catholic religion, no faith is to be kept.

There are also penances, pilgrimages and a variety of impositions, which in many instances, can be termed nothing short of cruel. But I choose to confine myself principally to acts of violence. These are sufficient to show, that cruelty in an high degree is attached to this form of religion. But after all, the highest measures of cruelty are those which respect the spiritual condition of men. The body of the people are designedly kept in ignorance, and the most barefaced impositions are practised on the deluded multitude, in regard to the future and endless concerns of their immortal souls. Blind-folded by the sacrilegious arts of their corrupt and designing teachers, they are led on to destruction. On the whole, therefore, we must conclude that the places, where these things prevail, are "dark places of the earth," and "full of the habitations of cruelty."

I must not however stop here; but take a view of the Mahometans and Pagans.—These, together with the Jews, are supposed to constitute more than three quarters of the human race. By a computation which hath been made, (how recently I cannot tell,) the whole globe is reckoned to contain eight hundred and ninety-six millions of inhabitants. Of these it is computed, that two

hundred and sixteen millions are Christians, or go under that name; ten millions are Jews; two hundred and ten millions are Mahometans, and four hundred and sixty millions are Pagans. Of this vast number, less than one third are denominated Christians. And of these only fifty millions are reckoned to be Protestants; forty-seven millions are of the Greek church and Armenians; one hundred and nineteen millions are Catholics.

According to this calculation, the Catholics are more than four times the number of Protestants; and these last constitute but a little more than one-eighteenth part of the whole number of inhabitants on this globe. I will not contend that this is an accurate calculation; but I am ready to conceive that as it respects the proportion, it differs not materially from the truth. In this view of the matter, what melancholy reflections must arise in the mind of a considerate and sober person, when he admits the thought that such vast multitudes are living in ignorance of God, and of the way of salvation through Jesus Christ! In the view of a Christian, or a believer in divine revelation, who admits of, or acknowledges no true light but what comes from the word of God, the whole Pagan world, who are more than half that inhabit this globe, and with them all the Mahometan nations, must be reckoned as inhabiting "the dark places of the earth;" dark in regard to religious knowledge; dark with respect to moral virtue; and no less dark in regard to future prospects. And let us consider, they are not only dark, but distinguished above all others for deeds of cruelty. Look at the Mahometan imposture, and consider how it hath established, and doth still support itself by the sword! Look at Pagan idolatry, and see what horrid rites it sanctioned and enjoined! Of the Grecians it is recorded, that among them "Children which were deformed or of a bad constitution were murdered. This inhuman custom," saith a correct and elegant writer, (Fuller,) "was common all over Greece: so much so, that it was reckoned a singular thing among the Thebans that the law forbade any Theban to expose his infant under pain of death."

"The Romans were allowed by Romulus to destroy all their female children, except the eldest; and even with regard to their male children, if they were deformed or monstrous, he permitted the parents to expose them, after having shewn them to five of their nearest neighbors. Such things were in common use amongst them, and celebrated upon their theatres."—This shows the taste and temper of the people. And it is further added, "Such was their cruelty to their slaves, that it was not unusual for the masters to put such of them as were old, sick and infirm into an island in the Tiber, where they left them to perish. So far did some of them carry their luxury and wantonness as to drown them in the fish ponds, that they might be devoured by the fish, to make the flesh more delicate."—In regard to the gladiatory shows, the same writer observes, that "So fre-

“quent did they become, that no war, it is said, caused such slaughter of mankind as did these sports of pleasure, throughout the several provinces of the Roman empire. Human sacrifices were offered up in almost all heathen countries. Children were burnt alive by their own parents to Baal, Moloch and other deities. The Carthaginians, in times of public calamity, not only burnt alive the children of the best families to Saturn, and that by hundreds, but sometimes sacrificed themselves in the same manner in great numbers.”

It might be easy to point out among the Chinese, the Hindoos, and other eastern countries a variety of the vilest and most atrocious practices; but I shall confine myself to those properly denominated *cruel*. The Rev. Claudius Buchanan, whose services as a missionary in the East Indies are extensively known and admired in the Christian world, in his “Memoir of the Expediency of an Ecclesiastical establishment for British India,” states a variety of practices among the Hindoos, which a Christian cannot fail to consider as being in a peculiar manner cruel. He says, “Children are sacrificed by their parents to Gunga; they are hung up on trees in baskets and devoured by birds of prey. Female infants among the Rajpoot Hindoos are destroyed by starving. Men and women drown themselves in the Ganges, at the places reputed holy. They devote themselves to death by falling under the wheels of the machine which carries their gods. Widows are *burned* alive with their deceased husbands. Widows are *buried* alive with their deceased husbands. Persons supposed to be dying are immersed in the river. There is also among them the inhuman practice of swinging with hooks passed through the integuments of the back; and likewise dancing with threads, canes or bamboos passed through the sides. Spits or other instruments of iron are passed through the tongue or forehead. Falling from a height on sharp instruments, and climbing naked a tree armed with horrid thorns; also swinging over a fire.” All these practices obtain among these poor, deluded, superstitious and idolatrous people. Do you not pity their blindness? Do you not commiserate their wretchedness?—In the year 1804, it is stated on good authority, that in the course of six months, and within thirty miles round Calcutta, the number of women who were burned alive on the funeral pile with their deceased husbands, was one hundred and sixteen; making an average number of nearly twenty per month. By an account taken in 1803, the number of women sacrificed during that year within thirty miles round Calcutta, was two hundred and seventy-five.—This horrid practice, with many others, bespeaks an high degree of blindness, stupidity and delusion, inhumanity and monstrous depravity. Who will hesitate to say, that where these things prevail are to be found “the dark places of the earth,” and that the Psalmist is correct when he says they are “full of the habitations of cruelty?” Would the time allow, I might add to

this frightful picture. But your patience, already put to a severe trial would be exhausted were I to extend the detail to one half the miseries which spread over a benighted world. The horrors with which the French revolution hath been encrimsoned, form a view at which benevolence sickens and sympathy weeps. The atheistical darkness which overspread that portion of the earth, and chilled with its deadening glooms every noble sentiment of the soul was more palpable than Egyptian night, and issued in more horrors than Rama or Bethlehem ever beheld or deplored. Rachel might weep again, and Bethlehem's nurseries be emptied of all their smiling hopes, without reaching the heights of Parisian butchery and Gallic distress. The stains on that nation are more deeply tinged than the Leopard's spots, and blackened with more vivid darkness than the Ethiopian's skin. To their moral character may be applied those words of poetic crimination which offer to us a scriptural description of human nature in the following form :

“ No bleeding bird, nor bleeding beast,
“ Nor hyssop branch, nor sprinkling priest,
“ Nor running brook, nor flood, nor sea,
“ Can wash the dismal stain away.”

I might look on the state of the poor heathen on our borders, and announce to you the cruelties which are attached to their forms of government, forms of religion and modes of life. I might also lead you through the trackless and howling wilderness, till our eyes were fixed on some of our frontier settlements, where moral darkness and human wretchedness intermingle and produce hideous monsters of distress. But I must only glance at these things, and leave them to be pursued by your own inquiries and reflections. Enough perhaps has been said to enforce the argument which prompts to the earnest plea, in which all good people must unite, that God would “ have respect to the covenant.”—These dark and doleful regions where cruelty erects her standard, and not only makes an occasional encampment, but a fixed residence ; and which have, not merely a few of her tents, but are *full of her habitations* where she remains and triumphs at large ; these, these, my brethren, are places which need to be visited with divine light and grace. These, these, above all others, are objects of attention with the benevolent and the prayerful. Forcible is the reason which urges the request, that God would arise and have mercy on the nations ; that he would remember the covenant with Abraham and the covenant with his son ; that he would cause the wrath of man to praise him, and the remainder, effectually restrain.

What shall I say then, my brethren, in an APPLICATION of this subject ?

Is there nothing for us to do? Are there no measures for us to adopt? Have we no call to duty? And must we embrace the stupifying and the anti-christian doctrine that we must lie still and let God do his own work? Will it be competent in this case to plead that the decrees of God are in the way, and nothing we can do will alter his purposes, or change the face of society?—Lie down, then, in this loathsome pond of avarice, and gather into the niggardly form of a fatalist and a self-devotee, but never call yourself a *Christian*, nor ever again attempt to rank with rational beings or philanthropists. The gospel breathes a different spirit; the gospel proclaims a different sentiment; the gospel brightens with a different hope; the gospel glows with a different fervor. Come to the help of the Lord against the mighty; espouse the cause of omnipotent grace, and fight the battles of the Lord, is the voice of inspired truth to all the real lovers of Zion. And if compassion for your fellow-creatures, or regard for the glory of God has any dominion, or any existence in your breasts, you will not be idle spectators of all this affecting scene. You will at least lift up your cry to God, and say, Have mercy upon Zion; have mercy upon the world of mankind; fulfil thine own gracious purposes, and speedily “have respect to the *covenant*.” Nor will your prayers be all. Correspondent exertions will be put forth, and you will cheerfully bear a part in sending the gospel to the remotest ends of the earth. Your benevolence will be expansive, and embrace the whole family of man. Your liberality will say to the harbingers of truth and to the heralds of salvation, “Go ye into all the world, and preach the gospel to every creature.” Your desire will be that the dark places of the earth may be enlightened by the cheering rays of divine truth, and that the Sun of righteousness may arise with healing in his wings. Missionaries you will be disposed to seek and send forth completely furnished with the luminous armor of the cross, and replenished with that knowledge of God and Christ which shall invigorate them in the service of men’s souls, and prepare them “to do exploits” in the vineyard of the Lord. Say not that you are unable, and that it will do no good. Say rather, if you make no efforts, you are unwilling and spiritless. “Two mites which make a farthing,” may put it in your power to acquire immortal fame on the records of Christian benevolence. Let not a poor widow, who of her penury cast in all her living, any longer shame the whole Christian world, and be entitled to the highest evangelical eulogy. At least be her competitor or her associate in the dignities which pertain to acts of unstinted beneficence; and while the rich of their abundance cast into the treasures of the Lord, much of their substance, outdo them all by giving according to your ability, with a willing mind and a liberal hand. The Lord who witnesses such displays of charity, and watches every movement, will discover this act, and though it should fail of being proclaimed “*wherever this gospel is preached*,” yet it shall be proclaimed at the august tribu-

nal of Jesus Christ, and shall in no wise lose its reward. Can a child of benevolence be otherwise than impatient to relieve the distresses under which his brethren groan? And will he grudge a few dimes or dollars to drive darkness and cruelty from among men? When we look over the Pagan, Mahometan and Catholic countries, what calls to Christian charity lift up their united and commanding voice! All Christendom should be alive to these moving calls, and in the expedition to reclaim the world, and plant the standard of the cross on heathen or infidel ground, all should go forth embodied, and leave not a hoof behind. Do you ask whether the founder of our religion was charitable? I reply, look to the thickening wonders of Mount Calvary. There behold the price paid for your redemption, and remember that you are redeemed not with corruptible things as silver and gold, but with the precious blood of Christ, as of a Lamb without spot. Do you ask again whether he was liberal? I remind you that though "he was rich, yet for our sakes he became poor, that we through his poverty might be rich."

Subscribe to the correctness of this statement and you bar yourself for ever against the doctrine of a selfish religion; you admit at once, that disinterested benevolence has existence, and forms the basis of our religion. Only consider then in this point of view, that "if any man have not the spirit of Christ he is none of his." Christ gave himself for you, and will you give no part of your substance for him? He died for his enemies, and will you do nothing to relieve the distresses, remove the ignorance, and save the souls of your fellow-men? Methinks, when you consider your privileges, and the miserable state of your fellow-men, you must pant for an opportunity to cast in your mite. When the address to your compassion and tenderness is so plain and so pungent, can you withhold from the receivers of religious contribution? Can you be easy to lock up your coffers and let the sandal'd Missionaries of the cross go famishing, to the abodes of idolatrous and wicked men? When "the harvest is great, and the laborers are few," will you not pray the Lord of the harvest to send forth laborers into his vineyard, and also bid them God-speed, by furnishing them with means of subsistence? A small part of Europe is alive on this subject, and from England are pouring forth streams of Christian liberality. Bible Societies and Missionary Societies, greatly multiplied, are doing wonders; and wonderful is their success! Shall America and the free-born sons of a christianized land in which we dwell be less active, when all around the objects of this charity rise to view! At least provide for your brethren in the new and vacant settlements. Send them Bibles, and send them Ministers. They will thank you, and the Lord will reward you. Where the love of Jesus and the love of souls begin to operate, is it too much to expect or require that some will step forth and say, "Lord, the one half of my goods I give to the poor" heathen; and if I have withheld in any instance from the reasonable de-

mands of charity, I offer restitution by advancing "fourfold?" Already Zion groans under the weight of an avaricious and worldly spirit. She needs to be comforted. She asks of her sons and daughters to give her enlargement, that she may break forth on the right hand and on the left. The unbelief and stupidity of professors keep her from rising. If her children shall awake and provide for her nourishment, the prophetic mandate will be obeyed, and the prophetic splendor will appear which these words announce, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." From all the horrid persecutions of infidel malice and satanic rage, she will emerge with the Captain of her salvation in front, and again will be repeated those solemn words of astonishment and grace, "Who is this that cometh from Edom, with dyed garments from Bozrah: this, that is glorious in his apparel, travelling in the greatness of his strength?— I that speak in righteousness, mighty to save."

If at such a time, when the glory of the church shall appear, and her majestic attitude shall so awe the beholders around, that "Kings shall cast down their crowns," will you delay to cast down your offerings of silver and gold, that such blessedness may be experienced among men? O my beloved brethren, do not sit mute, or be inactive on such an occasion. First give yourselves to the Lord, and then surrender your substance to him. It is your reasonable service. It is your incumbent and indispensable duty. Dispense as much as his cause plainly requires, and hold all the rest at his wise, holy and sovereign disposal. Do good on a liberal scale. Relieve the distresses of your fellow-men, and send an exterminating light into those "dark places of the earth," where cruelty has her multiplied abodes. Fly to the funeral pile, and snatch the deluded and devoted victim from the devouring element. Pay the price of aiding in the deliverance and salvation of one poor benighted soul. Give wings to the angels which hover over the abodes of Zion, and let them fly through the midst of heaven to preach the everlasting gospel to them that dwell on the earth. While your hearts and hands are employed in administering every needed supply to carry on the glorious work, let your voice be heard, saying, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the king of glory shall come in."—Yet let not your charities, however liberal, elate you with pride or self-confidence. Humbly bow before the God you serve, and confess, "All things come of thee; and of thine own have we given thee.—The silver is mine and the gold is mine, saith the Lord of hosts." Do not then withhold. It is sacrilege—it is robbery. And "will a man rob God?" Oh, remember that the liberal deviseth "liberal things, and by liberal things shall he stand." Yea, "The liberal soul shall be made fat." For your encouragement it is declared, "The Lord loveth a cheerful giver." If you will do thus, Ethiopia will more fully stretch out her hands unto God, and the isles "shall wait for his

"law." The wilderness and the solitary place shall be glad for them; and the "desert shall rejoice and blossom as the rose." This earth will become the peaceable habitation of righteousness, and the happy times predicted in the oracles of truth, and anticipated with joy by the people of God, shall commence, when shall be fulfilled this animating prophecy, "And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying."—"They shall not hurt nor destroy in all my holy mountain, saith the Lord."



FOR THE CONNECTICUT MAGAZINE.

On the nature and extent of the Atonement with respect to its objects.

NO. III.

(Continued from p. 169.)

AMONG the texts of Scripture which, in terms, prove the universality of the atonement, that in 1 Tim. ii. 6. is directly in point. "Who," (JESUS CHRIST,) "gave himself a ransom for all." He gave himself, that is, *freely*, or without compulsion; *graciously*, or without remuneration. He gave *himself*: not such corruptible things as silver and gold, but his whole humanity, soul and body, his blood, his life. Speaking of this, he says, John x. 17, 18. "Therefore doth my father love me, because I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself." He gave himself a ransom; or, in other words, the *price of redemption*: he was constituted such, by becoming a curse, and enduring the penalty of the law.

He gave himself a ransom for all; that is, in the room and stead of all mankind. That this plain and literal construction is the true construction will be fully confirmed, it is believed, by a consideration of the context. It must be manifest, that the exhortations of the apostle, immediately connected with this passage, derive their force and pertinency from the principle, or the fact, that all mankind, through the satisfaction and mediation of CHRIST, were placed in a salvable state. It is on this ground, he exhorts that, "supplications, prayers, intercessions, and giving of thanks, be made for all men." For kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty." Such expressions of fervent desire for the good and happiness of *all men*, and such giving of thanks, on their account, are good and acceptable in the sight of God our SAVIOUR, because he has brought *all men* into a salvable state, by giving himself a ransom for all. It is because there is one God, and one Mediator between God and men, the man CHRIST JESUS, who is able,

through his all-sufficient merit, to lay his hand upon both, that he desires, and wills, and enjoins upon us to desire and pray, that all men may be saved, and come to the knowledge of the truth. Without the mediation of CHRIST, there would be no warrant for us to pray for ourselves, or to intercede for others; in that case, all possible access to God, would be forever cut off; but now, through his mediation, all men are warranted and commanded, in the name of CHRIST, to pray every where, lifting up holy hands, without wrath or doubting. For men to pray for any person or thing without a warrant, or beyond a known warrant, is presumption; that warrant is the revealed will of God. God our Saviour will have all men to be saved, and to come to the knowledge of the truth; therefore, we are bound to make supplications, prayers, and intercessions, and to give thanks for all men; but this supposes an atonement made for all; for otherwise, to pray for the salvation of all men, would be to pray that God would give up his law. Moved by the Spirit of CHRIST, who will have all men to be saved, Paul says, "My heart's desire and prayer to God for Israel is, that they may be saved;" and his argument supposes, that nothing was wanting to their salvation, but a heart to renounce their own righteousness, and to submit themselves to the righteousness of God: a righteousness then was provided for them; and they would become interested in it, on the sole condition of submitting to it. But it may be asked how, or in what sense,

does CHRIST will, that all men should be saved? To this we answer, that CHRIST wills, that all men should be saved in the same sense, that he willed and prayed that the cup of sufferings might, if possible, pass from him; he wills it as a thing in itself, inexpressibly desirable; and at the same time, as a thing consistent with God's rectoral justice. He wills it as a creature who, *as such*, could discern no objection to it arising from the law, or from any other cause, within his comprehension. He wills it with submission to God's incomprehensible wisdom, which might dispose otherwise. But he can in no sense will it, on the supposition that he knows the law of God opposes it, and this he must know, on the ground, that atonement is not made for *all men*. He wills it, moreover, because he knows that nothing opposes it, but a wicked heart in the children of men; he knows that the law consents, and that the holiness of God consents to the salvation of all who receive him as a Saviour. He knows that God commands all men every where to repent; that it is the duty of all men to repent; that to all who do repent, will be granted remission of sins; and that remission of sins cannot be granted without an atonement.

The next passage to which we shall attend is that of 2 Cor. v. 14, 15. "For the love of CHRIST constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but

unto him that died for them, and rose again." The object of all reasoning is to prove things which are less known, by those which are well known. The position to be proved in the 14th verse, is, "that all were dead," the medium of proof is the position, "that CHRIST died for all." This position is here *assumed* as an evident truth : and the position, "that all were dead," is an inference from it. *We* have a right, therefore, to *assume* it as an evident truth. But in what sense were all dead? Doubtless, they were all *dead in law*, sentenced to temporal, spiritual, and eternal death, as sinners ; that this is the sense of the passage, is evident from this, that those *who live* mentioned in the next verse, are contrasted with those who here are said *to be dead* ; but by those *who live* must be meant, those who, being freed from the law, are married to CHRIST, and bring forth fruit unto God ; or, those who live not to themselves, but to him that died for them, and rose again. The position assumed as true, then, is this, that CHRIST died for all, or in the room and stead of all who were dead in law ; he died, then, for all mankind, for all mankind are dead in law. "Thus God is, in CHRIST, reconciling *the world* unto himself, not imputing their trespasses unto them."

Equally to our purpose is that of 2 Peter ii. 1. "But there were false prophets, also, among the people, even as there shall be false teachers among you, who shall privily bring in damnable heresies, even deny-

ing the LORD that bought them, and bring upon themselves swift destruction." The persons here mentioned, are false teachers, apostates from the faith of CHRIST ; who bring in heresies, in their nature *damnable*, and in their effects, and consequences, *damning*, both to themselves and others, who embrace them. They are such, in whatever age they live, whose judgment, though, perhaps, for a time deferred, lingereth not, and whose damnation slumbereth not. They are such rebels against CHRIST their Sovereign, who, as natural brute beasts, are made to be taken and destroyed ; and who shall utterly perish in their own corruption. They are cursed children ; such as have forsaken the right way ; after having escaped the pollutions of the world through the knowledge of the LORD and SAVIOUR JESUS CHRIST, and whose latter end is worse with them than the beginning. They are such to whom the proverb is applicable, "The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire." They are such, to whom "The mist of darkness is reserved for ever." In a word, they are such apostates from Christianity for whom there remaineth no more sacrifice for sin ; but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. Of these sons of perdition the text asserts, *that they deny the LORD that bought them.* This proposition involves another, *that the LORD had bought them.* Let us see then in what sense this is

true. The word *bought* in the New Testament, when it refers to CHRIST's redemption, relates to his blood as the price. 1 Cor. vi. 20. "For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." Chap. vii. 23. "For ye are bought with a price, be not ye the servants of men." Rev. xiv. 4. "These were redeemed, bought, from among men, being the first fruits unto God and to the LAMB." In the following passages the same word is used in the original, though rendered *redeem* or *redeemed*. Gal. iv. 4, 5. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to *redeem* them that are under the law." Gal. iii. 13. "CHRIST *hath redeemed* us from the curse of the law, being made a curse for us." Rev. v. 9. "And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof, for thou wast slain, and *hast redeemed* us to God by thy blood." When it is said, then, that the LORD had bought these apostates mentioned in the text, it must be understood that the LORD had bought them *with his blood*, or had redeemed them from the curse of the law. In this sense all mankind are bought with a price, and are redeemed from the curse of the law; so that none will perish for want of a sufficient atonement for sin. CHRIST, by his blood and righteousness, has purchased pardon and life for all who will receive him. These passages may refer, indeed, to the redemption of believers only,

VOL. IV. No. 6.

they are not cited here as proof, in terms, that all men are redeemed or bought, but merely to ascertain the meaning of the word *bought* when applied to this general subject: if this has been correctly done, it will follow, that apostates, as well as believers, are bought, or redeemed, by the blood of CHRIST from the curse of the law; so that their damnation is to be ascribed solely to their unbelief and rejection of CHRIST. Not merely as sinners generally, but as denying the LORD that bought them, they bring upon themselves swift destruction.

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NO. IV.

HAVING adverted to several Scripture texts which, in the terms of them, prove the truth of our proposition, we shall now attend to some other passages, from which its truth may be drawn by legitimate consequence.

The first to which we shall refer, are such as represent God reconcilable to sinners universally through JESUS CHRIST. To this purpose are the following: "God was in CHRIST reconciling the world unto himself, not imputing their trespasses unto them." "And having made peace by the blood of his cross, by him, to reconcile all things unto himself, by him, I say, whether they be things in earth or things in Heaven." "Glory to God in the highest, and on earth peace, good will towards men." "The LORD is long suffering to us-ward, not willing that any should perish, but that all should come to re-

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pentance." "Who, in times past, suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he *did good*, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness." Paul, addressing himself to all mankind, says, "Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" These passages appear to be wholly unlimited in their terms, they represent God, through CHRIST, as reconcilable to all men, on repentance; as desiring the salvation of all men; and as exhibiting motives to all, in the rich displays of his goodness in the natural world, to lead them to repentance. But if God is reconcilable to all men, it will follow, that an atonement is made by the blood of CHRIST, for all men; for without shedding of blood there is no remission. The same consequence will follow on the ground that God desires the salvation of all men, and exhibits motives, in the course of his universal Providence, with a view to lead them to repentance; for these imply salvation on repentance; but without an atonement salvation would be as impossible on repentance as without it.

Again, those passages of Scripture which connect salvation with an act or exercise of a sinner, are equally to our purpose. The bible is full of such passages, it will suffice to mention a few. God, by the prophet Ezekiel, says, "If the wicked will turn from his sins that he hath committed, and

keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him, in his righteousness that he hath done, he shall live. Have I any pleasure at all, that the wicked should die, saith the Lord God, and not that he should turn from his ways and live?" The turning of the wicked man from his sins, here mentioned, is, doubtless, the same as true repentance; it is a turning on the plan of the covenant of grace in CHRIST; or, on the plan of the gospel; and not a turning on the plan of a renewal of the covenant of works. This must be evident, because, otherwise, CHRIST is dead in vain. If, on such turning from sin, God will forgive all former transgressions, on the ground of a new covenant of works, he must do it on the principle that atonement for sin is unnecessary, in any case; and so it was possible that the cup of sufferings might have passed from CHRIST; but this, we know, was impossible. It is then as certain as the word and oath of God, that every sinner of the human race, on true repentance, shall live, notwithstanding his former sins; every sinner of the human race, then, is interested in the atonement, on the exercise of true repentance; but certainly, this could not be true with respect to the non-elect, if CHRIST did not die for them; on that hypothesis, true repentance would not avail them, any more than it would avail the fallen angels, on their becoming the subjects

of it. Will it be said, that God might safely give his word and oath, that the non-elect, as well as the elect, should, on repentance, obtain salvation through CHRIST's atonement, knowing that grace to enable them to repent would not be granted to them? We answer, that the same might have been given to the devils, on their repenting, with equal safety, but it is important that God's solemn declarations should stand vindicated from impertinence, as well as from falsehood. To what purpose would it be for God only wise, to swear by himself that the non-elect, on repentance should live, through CHRIST's atonement, if it did not extend to them? and if they could not live, on actual repentance, were that possible? Surely, to none, that would be honorable to God, or useful to men. The sum of John the Baptist's preaching was, "*repent, for the kingdom of heaven is at hand.*" CHRIST taught the Jews, saying, "Except ye repent ye shall all likewise perish." Peter exhorted the promiscuous multitude, saying, "Repent, and be baptized, every one of you, in the name of JESUS CHRIST, for the remission of sins; and ye shall receive the gift of the HOLY GHOST." Paul, in addressing the Athenians, says, "And the times of this ignorance God winked at, but now commandeth *all men every where* to repent; and, to add no more, CHRIST, in the commission he gave to his apostles, and their successors in the ministry, commanded them, saying, "Go ye into all the world, and preach the gospel to every creature; he that be-

lieveth and is baptized, shall be saved; and he that believeth not shall be damned." On these, and similar texts, it is sufficient to remark, that the inference above stated will result from all of them, as certainly, as from the passage then under consideration.

But it may be said, the foregoing reasoning is inconclusive; because, if it would be impertinent, and unworthy of God, to promise life, on condition of faith and repentance, without an atonement, it would be equally so, on our own principles, to persuade and exhort to faith and repentance, such as are not chosen to salvation in God's eternal purpose; and therefore, we cannot maintain the argument, if others might. But to this we reply, that while we contend that it would be unworthy of God, to promise life to the non-elect, on condition of faith and repentance, supposing the fact, that CHRIST's atonement did not embrace them; we may safely deny, that it would be so, to persuade and exhort them to faith and repentance, supposing the fact, that his atonement did embrace them. For the two cases are totally dissimilar, for while their moral impotency would, on either supposition, be total and invincible, without help from God, so that they never would repent and believe the gospel; still on the first supposition, there would be, in addition to this, the law of God, which, like a flaming sword would deny all access to the tree of life; while on the other supposition, the law being fully satisfied, would interpose no obstacle to their salvation, on

their performing an act of exercise, required as a present and most reasonable duty. Certainly the moral impotency of fallen man to be, and to do, what God requires, affords no excuse for being or doing otherwise; nor does it diminish the binding force of his commands upon them, or render it in any degree unfit for him still to require perfect obedience for the future, and sincere penitence for the past. Whether we suppose that CHRIST's atonement embraces the non-elect, or not, it would be, as far as appears, consistent in God to keep up the demands of his law upon them, and to call upon them to repent of sins past. Indeed all sinners and apostates from God, whether in earth or in hell, are, and ever will be under the strongest obligations to repent, and to become perfectly holy, though they should for ever endure the wrath and curse of God for their past sins. It does not appear, then, to be *absurd* or *inconsistent* for God to command men every where to repent, though the non-elect will certainly perish in their sins. It does, however, appear wholly inconsistent for God to promise life to all men, on repentance and faith, if atonement has not been made for all; because if the non-elect should in fact, as duty requires, repent and believe, still they could not be saved: their salvation would certainly destroy both the law and the prophets. But though it be consistent for God to command all men every where to repent, whether atonement were made for all or not, yet we have no evidence that he would keep up

this demand on all men, in all ages, if the salvation of all men were not possible; on the contrary, the command to repent, of itself, affords presumptive proof, that all men are in a salvable state, and that they have a day of probation under that gracious covenant, the condition of which is not, do and live, but believe and be saved.

(To be continued.)



FOR THE CONNECTICUT MAGAZINE.

The immutability of the Divine purposes consistent with the conditional declarations of God.

SOME of the most difficult and important doctrines of divine revelation are very evident, from the occurrences of divine Providence. The subject of the present essay is suggested to our attention by some facts which are recorded in the account, which the Bible gives us of Saul, the first king of Israel. After Samuel had anointed Saul to reign over Israel, he directed him to go to Gibeah and there wait seven days for him, when he engaged to come and offer burnt-offerings and instruct him what to do. Saul repaired to the place appointed and waited with great impatience for Samuel until the seventh day; but Samuel did not appear in the first part of the day. This threw Saul into great perplexity because the Philistines were gathering together to fight against Israel, and because his own soldiers were deserting from him. He was afraid to go

against the Philistines, before sacrifices were offered, and he was afraid to offer sacrifices himself before Samuel came. But in this dilemma, he presumed to do it, and just as he had finished this religious service, Samuel came and accosted him in the following manner: "And Samuel said, what hast thou done? And Saul said, because I saw the people were scattered from me, and that thou camest not in the days appointed, and that the Philistines gathered themselves together at Michmash, therefore said I, the Philistines will come down upon me at Gilgal, and I have not made supplication unto the Lord. I forced myself therefore, and offered a burnt-offering. And Samuel said to Saul, thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee: *for now would he have established thy kingdom upon Israel for ever.* But now thy kingdom shall not continue." Though God directed Samuel to make this declaration in his name, yet we cannot suppose that this declaration was inconsistent with the immutability of the divine purpose respecting Saul.— Though God declared that he would have treated Saul differently, if he had conducted differently; yet this declaration was perfectly consistent with his original design of treating him exactly as he did treat him. And in all instances the conditional declarations, which God makes to men, are consistent with the immutability of his purposes.

To illustrate this subject it is proposed,

I. To show that the purposes of God are immutable.

This is a truth which is capable of being established by the most plain and irresistible evidence. For it is the infallible consequence of the perfection of the divine nature. God is possessed of every natural and moral perfection. His perfect wisdom enabled him from eternity to form the wisest and best plan or scheme of conduct; and his perfect goodness must have disposed him to form the wisest and best purposes, before the foundation of the world. And having formed the wisest and best designs, he could never see any reason to alter them for the better. Hence it is morally certain, that God never can alter his designs any more than he can cease to be perfectly wise, powerful and good, or than he can cease to be God. The only reason why men ever alter their purposes is, either the want of wisdom, or the want of goodness, or the want of power; but this can never be a reason for God's altering his designs, which are formed in perfect goodness and wisdom, and which he has sufficient power to carry into execution. So then the immutability of the divine purposes is as certain as the immutability of the divine existence. This mode of reasoning is confirmed by divine revelation. The scriptures say much on this subject, and abundantly teach the immutability of the divine purposes. Job says of God, "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth." David says, "The counsel of the Lord standeth for ever,

the thoughts of his heart to all generations." Solomon says, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." James says, "God is the father of lights, with whom there is no variableness, nor shadow of turning." Paul says, "God has confirmed the immutability of his counsel by an oath." God says of himself, "I am the Lord, I change not." And again he says, "I am God, and there is none else; I am God and there is none like me; declaring the end from the beginning, and from ancient times the things which are not yet done, saying, My counsel shall stand, and I will do all my pleasure." These passages are too plain to need any comment, or to admit any doubt. They assert the immutability of the divine purposes, in terms as full and strong as language affords. But nevertheless.

II. God does make conditional declarations to men. He tells them what would have been, if they had conducted differently from what they did; and he tells them what will be, if they conduct in a certain manner in time to come. The scriptures abound with such conditional declarations of the immutable Deity. We have a plain instance of this in what God said to Saul. God told him, if he had not been disobedient and refused to follow the direction which he had given him by Samuel, he would have established his kingdom over Israel for ever. When God was about to punish David for his iniquity, he reminded him how much good he had done him, and then

added, "If that had been too little, I would moreover have given unto thee such and such things." God also informed his people in general, by the mouth of David, how differently he would have treated them, if they had only been more dutiful and obedient. He said, "O that my people had hearkened unto me, and Israel had walked in my ways, I should soon have subdued their enemies, and turned my hand against their adversaries." And again he said, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Our Saviour also told the Jews how differently he would have treated them, if they had received him, instead of rejecting him. "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; but ye would not." When Paul sat sail for Rome in a dangerous season of the year, he admonished the centurion and the rest in the ship, that if they proceeded on their voyage, they would meet with difficulty; but his admonition was disregarded, and the advice of the master or owner of the ship was followed. It was not long, however, before they found Paul's words to be true and themselves on the point of despair. "Then Paul stood forth in the midst of them and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss."

But God not only tells men

what would have been, if they had conducted differently, but he also tells them what will be, or what will not be, on condition they do or do not conduct in a certain manner. When Cain was so highly displeased with God, for rejecting his offering, he said to him, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." David said in his dying address to Solomon, "Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and commandments, that thou mayest prosper in all thou doest, that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their ways, to walk before me in truth with all their heart, and with all their soul, there shall not fail thee, said he, a man in the house of Israel." Isaiah made a similar conditional declaration to the people of God: "If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of the Lord hath spoken it." Thus were the terms of life and death proposed in the Old Testament; and we find them proposed in the same *conditional* manner in the New Testament. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This *conditional* mode of speaking runs through the whole bible. God tells men after they have acted, how he would have treated them differently, if they had

acted differently; and he tells them before they act, how he shall treat them, if they act in one way, and how he will treat them, if they act in another way. He promises to make them happy, if they are obedient; but if they are disobedient, he threatens to make them miserable.

It now remains to show,

III. As evidence that such conditional declarations of God are consistent with the immutability of his purposes. We have proved that his purposes are immutable, and we have shown that some of his declarations to men are conditional. His conditional declarations must, in reality, be consistent with the immutability of his purposes, whether we can see and point out the consistency or not. Many we know have found or made great difficulties in discovering the consistency of these two doctrines, and generally those who have not discovered their consistency, have been led to believe the one and deny the other. Some of the greatest errorists, on these points, do not pretend to deny that God has formed purposes from eternity; but they suppose *his purposes are conditional, because his declarations are so*. They insist upon it that his eternal purposes cannot be immutable consistently with his conditional declarations. And they consider these conditional declarations as a demonstration that his purposes are as conditional as his declarations. They suppose that God did not absolutely determine that Adam should either stand or fall; but only, that if he did fall, he would pro-

vide a Saviour for him and his posterity. They suppose God did not absolutely determine that a part of mankind should be saved, and a part should be lost ; but only that if a part should repent and believe, they should be saved ; and that if a part should remain impenitent and unbelieving, they should be lost. They suppose that God did not absolutely determine the existence of sin ; but only that if it did exist, it should be over-ruled for his own glory. Now it is easy to see, that this supposition makes the purposes of God conditional and mutable. They must vary just as much as the conduct of mankind varies.— And this certainly destroys the immutability of the divine purposes. But there is no ground to suppose that the purposes of God are mutable, because men's conduct is mutable, and he has declared that he will treat them according to their conduct. The conditional declarations of God will appear consistent with his immutable purposes, if we attentively consider the following observations :

1. God, in many cases, gives men natural power to counteract or frustrate his immutable purposes. Though God immutably determined, that Adam should eat the forbidden fruit ; yet he gave him natural power to refrain from eating of the forbidden fruit. God absolutely determined that Saul should offer sacrifices and lose his kingdom ; but he had natural power to wait for Samuel, and to obey the divine injunction laid upon him. God determined that the owner and master of the ship in which Paul sailed, should meet with

harm and loss. But they had natural power to comply with Paul's advice ; and if they had complied, Paul told them they would not have suffered the harm and loss they did suffer. It is true, not only in these, but in all other cases, that God gives men natural power to violate their duty. A natural power to act, always implies a natural power to refrain from acting. When God gave Judas natural power to betray Christ, he gave him the same natural power not to betray him, and so to counteract his determinate counsel and foreknowledge. But,

2. God may make conditional declarations to men, in perfect consistency with their free-agency and his own immutable purposes. So long as God gives men natural power to act, or not to act, they remain possessed of perfect liberty or free-agency. They cannot conceive of greater liberty and freedom than this ; and this they enjoy in perfect consistency with the immutable purposes of God respecting all their thoughts, words and actions. Accordingly when God makes conditional proposals to them they are always conscious that they have power to comply, or not to comply with them ; and whether they do comply or not comply, they are conscious that they might have done otherwise. Thus Adam was conscious, when God prohibited him from eating of the tree of knowledge, that he was able to obey or disobey the divine prohibition. And after he had disobeyed it, he was conscious that he might have done otherwise, that is, that he might have obeyed it. So Pharaoh was conscious, after

he had refused to let the people of God go, that he might have done otherwise. So Saul was conscious, after he had disobeyed the word of the Lord by Samuel, that he might have obeyed it and secured the throne of Israel to himself and his family. After Esau had sold his birthright, he was conscious to himself, that he might have done otherwise. After the brethren of Joseph had sold him into Egypt, they were conscious to themselves, that they might have done otherwise. And after Judas had betrayed Christ, he was conscious to himself, that he might have done otherwise; and it was this consciousness that gave him that regret and remorse, which proved his ruin. And thus all men, are always conscious, after they have done wrong, that they might have done right; and after they have done right, that they might have done wrong. The reason is because they know that they always have natural power to do either good or evil, just as they choose.—Hence they always feel the propriety of God's making conditional proposals to them. This they acknowledge is treating them as free, moral agents, and they insist that they ought to be so treated. So then the conditional declarations and proposals of God are certainly consistent with the highest liberty and freedom of mankind. And it is easy to see that they are no less consistent with the immutability of the divine purposes. For though God always gives men natural power to counteract his purposes, and break his laws; yet he can make them willing to fulfil them. Hence he can,

VOL. IV. No. 6.

with entire safety, make conditional declarations to men, and place them in the most trying situation; because he can always make them willing to act just as he has determined. Thus he placed Adam in paradise, and made conditional proposals to him, without the least danger of his frustrating his immutable purposes. Thus he raised Pharaoh to the throne of Egypt, and put his people into his hand, without the least danger of his frustrating his purpose, and the promise he made to Abraham. Thus he put Judas into the family of Christ, and gave him the best opportunity to be his sincere and faithful friend, without the least danger of his frustrating the great design of redeeming love. And thus he can place the elect or non-elect, in a state of probation without the least danger of the elects' finally rejecting the terms of the gospel. For he can make the elect willing in the day of his power, to repent and believe. Thus there appears to be a perfect harmony, connection and consistency between the immutability of the divine purposes and the divine declarations. God could and did fix the immutability of his purposes from eternity, and can carry them into execution with perfect consistency with human liberty and his own conditional promises and threatenings. He can set life and death, good and evil before men, who are perfectly free and voluntary agents, and yet make them willing or leave them in impenitence. Hence it is evident that what is apt to appear in the eyes of men, most dark, in the word and conduct of God, is the bright-

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the thoughts of his heart to all generations." Solomon says, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." James says, "God is the father of lights, with whom there is no variableness, nor shadow of turning." Paul says, "God has confirmed the immutability of his counsel by an oath." God says of himself, "I am the Lord, I change not." And again he says, "I am God, and there is none else; I am God and there is none like me; declaring the end from the beginning, and from ancient times the things which are not yet done, saying, My counsel shall stand, and I will do all my pleasure." These passages are too plain to need any comment, or to admit any doubt. They assert the immutability of the divine purposes, in terms as full and strong as language affords. But nevertheless.

II. God does make conditional declarations to men. He tells them what would have been, if they had conducted differently from what they did; and he tells them what will be, if they conduct in a certain manner in time to come. The scriptures abound with such conditional declarations of the immutable Deity. We have a plain instance of this in what God said to Saul. God told him, if he had not been disobedient and refused to follow the direction which he had given him by Samuel, he would have established his kingdom over Israel for ever. When God was about to punish David for his iniquity, he reminded him how much good he had done him, and then

added, "If that had been too little, I would moreover have given unto thee such and such things." God also informed his people in general, by the mouth of David, how differently he would have treated them, if they had only been more dutiful and obedient. He said, "O that my people had hearkened unto me, and Israel had walked in my ways, I should soon have subdued their enemies, and turned my hand against their adversaries." And again he said, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Our Saviour also told the Jews how differently he would have treated them, if they had received him, instead of rejecting him. "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; but ye would not." When Paul sat sail for Rome in a dangerous season of the year, he admonished the centurion and the rest in the ship, that if they proceeded on their voyage, they would meet with difficulty; but his admonition was disregarded, and the advice of the master or owner of the ship was followed. It was not long, however, before they found Paul's words to be true and themselves on the point of despair. "Then Paul stood forth in the midst of them and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss."

But God not only tells men

what would have been, if they had conducted differently, but he also tells them what will be, or what will not be, on condition they do or do not conduct in a certain manner. When Cain was so highly displeased with God, for rejecting his offering, he said to him, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." David said in his dying address to Solomon, "Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and commandments, that thou mayest prosper in all thou doest, that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their ways, to walk before me in truth with all their heart, and with all their soul, there shall not fail thee, said he, a man in the house of Israel." Isaiah made a similar conditional declaration to the people of God: "If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of the Lord hath spoken it." Thus were the terms of life and death proposed in the Old Testament; and we find them proposed in the same *conditional* manner in the New Testament. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This *conditional* mode of speaking runs through the whole bible. God tells men after they have acted, how he would have treated them differently, if they had

acted differently; and he tells them before they act, how he shall treat them, if they act in one way, and how he will treat them, if they act in another way. He promises to make them happy, if they are obedient; but if they are disobedient, he threatens to make them miserable.

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ness of divine truth and love.—
"God is light, and in him is no darkness at all." His eternal and immutable purposes are perfectly consistent with his conditional declarations to the children of men.



The Righteous Man and the Good Man.

IT is very manifest from the argument of the Apostle Paul, by which he would exhibit the greatness of the love of God to men, Rom. v. 7. that he means to make a distinction between the *righteous man* and the *good man*. I shall attempt, first, to point out this distinction, and then notice, in few words, the nature of the argument used by the inspired Apostle.

For scarcely for a righteous man will one die ; yet peradventure for a good man some would even dare to die. The term *righteous*, here used, is of the same import with *just*, as it is often found in the scriptures. The meaning seems to be *not guilty, without fault or blame*. The *righteous man*, in this passage, is one whom law and justice do not condemn. The Assembly's Catechism well defines sin to be "a want of conformity unto or transgression of the law of God." The latter part of this definition applies to the *righteous man* in the case before us. He is not, in this sense, a transgressor of the law. When examined at the bar of justice, though he may be accused, the charge cannot be supported in view of the law, for he has not incurred its penalties. When

Pilate sat on the trial of the Lord of glory, his wife, alarmed at the awful images of innocent blood presented to her affrighted imagination in the visions of the night, sent to him, "Have thou nothing to do with that just man ;" that innocent man, who is not guilty of crime, who has not violated the laws, and, by them, cannot be condemned. All good magistrates among the Romans had awful apprehensions of the evil of punishing an accused person, if he were not actually guilty.—
"Better that a thousand criminals should escape unpunished," said the great Trajan, "than that one innocent person should suffer." When Pilate saw that all attempts to save his prisoner from the malice of the Jews were vain, he exclaimed, "I am innocent of the blood of this just person ; see ye to it." He had made no enquiry concerning his actual character, he did not attempt to give any opinion in that respect, but declared that he was innocent of every crime laid to his charge. In this sense, he calls him a *just*, or a *righteous man*. Thus he says to the Jews, when he delivers him to their rage, "I find no fault in him." The Roman Centurion, who stood an astonished spectator of the commotion of nature, while Jesus was suffering, seems to have entertained the same opinion of his innocency, when he remarked, "Certainly, this was a *righteous man*."—We find a like use of the term, *righteous*, or *just*, in other passages of Scripture. "Joy shall be in heaven over one sinner that repenteth, more than over ninety

and nine just persons, which need no repentance." "The law is not made for a righteous man, but for the lawless and disobedient." The penalties of the law are appointed for the offender. The Greek word, in the former of these two passages, rendered, just, in the latter, righteous, is, in both cases, the same. The same word is also used by Pilate and the Centurion, in the passages which have been noticed. This is perhaps sufficient, for an examination of the term *righteous*, as used by the apostle in the passage under consideration. The righteous man, in the sense now given, is the man who is not visibly condemned by the law of men, and thus is not guilty of crime, or deserving of blame. Some understand, by the righteous man, in this passage, one who carefully conformed to the outward services of the Jewish law. This idea may be properly included in the text, and is consistent with the explanation which has been given. To this the apostle Paul refers, when he says of himself, that he was "Touching the righteousness which is in the law, blameless." He had not incurred the penalties of the law, and in this sense, he was righteous.

We will now look at the character of the good man. This character seems to be one, who, in addition to guiltlessness, or law-righteousness, which has been described, is actively benevolent, employed in doing good. While he carefully avoids those transgressions which would expose him to the penalties, he is assiduously attentive to the requirements of the di-

vine law, engaged for the service of God, and for the benefit of his fellow-men. The man who is merely not guilty, though in one sense, he need no repentance, has no claim to the character of a good man, and no claim to the approbation of God. A man may never have killed his neighbor, he may not have deprived him of any of his property, and yet never have manifested any real concern for his temporal interest, or the welfare of his soul.

The character of the good man appears, first of all, in the great pattern of excellence, Christ Jesus. While Pilate could acquit him of fault, those who better knew him were able to declare, that he "Went about doing good." In all his character he appeared "To bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." He never relaxed in his labors, till he could truly say to his Father, "I have glorified thee on the earth : I have *finished the work* which thou gavest me to do." The work which he thus had finished, was a work, performed at the expense of the extremest toil and every suffering, for the honor of God, and the salvation of men. In a distant imitation of this great example, shall we find the character of the good man. Psalm cxii. "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. A good man sheweth favor, and lendeth : he will guide his affairs with discretion. He hath dispersed ; he hath given to the poor ; his righteousness endureth for ev-

er." We are assured by our Lord, that "A good man, out of the good treasure of the heart, bringeth forth good things." And that at his second coming, "All that are in the graves shall hear his voice, and shall come forth; they that *have done good* unto the resurrection of life."

If we look into the character of the eminent saints, who are particularly noticed in the Scriptures, we shall always find them the truest patriots, the most useful citizens, the most faithful friends; ever engaged with unwearied exertions, for the honor of God, and the good of their fellow-men. Moses forsook the softness of the Egyptian court, that he might lead his brethren from slavery. Samson, that he might rescue his people from the oppression of their enemies, tore down their idolatrous temple, voluntarily burying himself in its ruins. The prophets, "subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens." St. Paul acknowledges himself "a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." This debt was the testimony of Christ; the teaching of the knowledge of the way of salvation. And he had never discharged the obligation till he had spent his life in every hardship, laboring with his fellow-men, to show them their true interests, and lead them to endless blessedness. And all the martyrs, when they found that they could better promote the

cause of truth and the best good of their fellow men by dying than by living, were ready to say with the great apostle, "I am now ready to be offered."

The good man, ever kept in view in the precepts and promises of the gospel, as the friend of Christ and the heir of the promises, is, always, not the mere guiltless character, but the actively benevolent man, who is assiduously engaged in doing good. The great direction which Christ gives to his people, is, "Follow me." We have seen something of his character; the glory of his Father and the good of men was ever the great object of his concern, and this object was pursued with steady and unwearied perseverance. In this part of his character, he requires his people to follow him, and imitate his great example. In the parable, having noticed the external privileges conferred upon his people, Christ directs, "Occupy till I come." He has not chosen his servants to be idlers, but to labor diligently in his service. At his return, when they are called to an account, the slothful servant comes, "Lord, behold, here is thy pound, which I have kept laid up in a napkin:—lo, there thou hast that is thine." He said to himself, "I have not defrauded my master, I have taken nothing from him which was his, I cannot be convicted of any crime, I cannot justly be censured." How different is the reception when his Lord appears. "Thou wicked and slothful servant.—Thou oughtest to have put my money to the exchangers, and then at my

coming, I should have received mine own with usury.—Cast ye the unprofitable servant into outer darkness.” He was unprofitable, he had done nothing for his master, he had sought no good whatever ; but made it his whole care to avoid judicial condemnation. The good servant says, “Lord, thy pound hath gained ten pounds.” With unremitted exertion for the service of his master, he had labored with his talent, that he might turn it to the greatest possible advantage. And thus he meets with his animated approbation. : “Well done, thou good servant.” It can never be forgotten that the final decisions of the great day turn, principally, upon faithful obedience and sloth. Then, the character of the good man, brought into critical review, appears in its true light. It is then found that he has labored with zeal and fidelity in the vineyard of his Lord, that he has toiled and denied himself for Christ and his people. He is therefore told, “Come thou blessed of my Father.” The contrary character is found, on examination, “to have done nothing ;—nothing for Christ, nothing for his people.” Whether he have been the blasphemer or the profane, seems not to be the most important enquiry ; but whether he have manifested a perfect indifference to the holy precepts and divine interests of Christ. If so he is most justly separated for ever from the society of those, who, “by patient continuance in well-doing, seek for glory, and honor, and immortality.”

The word of Christ is a sys-

tem of goodness. The sole object of redemption is the increase of happiness. The Lord Jesus expects the good man to be heartily engaged with him in this great design. And though his powers are feeble, his Lord has appointed his part according to his capacity, and requires his faithful co-operation. 2 Cor. vi. 1. “We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.” It seems, then, that the holy Apostles and faithful Christians of old, were fellow-laborers with their divine Lord. God, in his infinite wisdom, has so constituted things, that the quantity of human happiness is, always, greatly dependent on the benevolent exertions of a few individuals. He who is cordially engaged in this object, is the good man.—And as nothing opens the way for real and permanent happiness, but the religion of the divine Redeemer, the good man is a most faithful friend of the Lord Jesus ; he is most earnestly engaged for the advancement of his cause, and for the promotion of the holy interests of his blessed kingdom.

“Scarcely for a righteous man will one die.” For one who is merely a righteous man, very seldom indeed will one be found willing to die. Rather, such an event is never to be expected.—“Yet peradventure for a good man some would even dare to die.” The life of a good man, especially, if to a most benevolent disposition, he adds strong powers of mind, and a great capacity of doing good, is of great importance to the welfare and happiness of mankind. For

the sake of preserving so great a blessing, some, perhaps, would be willing to die. Many persons have devoted themselves to voluntary death, for the attainment of some important good for their fellow-men. Daniel and his three fellow-witnesses went to what appeared to be certain death for the testimony of truth. In the same path have travelled the long train of the martyrs of Jesus. The friends of David would not suffer him to expose his life against the army of Absalom, but cheerfully put to hazard their own lives for the preservation of his. Thus, for the sake of continuing for the benefit of mankind so great a blessing as the life of an eminently useful and good man, some, perhaps, may be found who would be willing to die. Still, it would be an extraordinary event, one which would seldom occur, and whenever it does, even in the strongest case, it is an act of the greatest benevolence, it evidences a heart overflowing with love to mankind, and deserves to be recorded in the blessed remembrance of the just. It is thus spoken of by the Apostle as a supposition, with a *perhaps*, as an event which can but rarely be expected.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." He died not for the righteous man, nor for the good man, but for the wicked. The far-famed patriots of the heathen world died for their country, for their parents and children, for their religion and laws. The martyrs of truth died for the cause of righteousness, for their

friends and brethren. The Lord Jesus laid down his life for them that hated him. "Greater love hath no *man* than this, that a man lay down his life for his friends." But Emmanuel died and rose again, and now intercedes with his Father, for the most obstinate, guilty enemies. This is love which waters cannot quench. This is love which the racks of Calvary could not terrify, which the darkness of Heaven's anger could not dismay. N.



FOR THE CONNECTICUT MAGAZINE.

Memoirs of Mrs. Jerusha Lathrop.

MRS. JERUSHA LATHROP was the third daughter of Governor Talcott, and born at Hartford, Connecticut, May 12, 1717. In her childhood she displayed uncommon strength of intellect, and sweetness of disposition. She was taught by the precept and example of her parents to study the Scriptures, and to consider herself as an accountable being, and in the days of youth and vanity, began to seek him, who is the resurrection, and the truth, and the life. Thus early awakened to the love, and the practice of piety, she ever afterward experienced its support, its guidance, and its consolation. Among her earliest afflictions, was the death of her parents. That of her mother was sudden and unexpected; but taught her amid the agony of separation to look unto that Heavenly parent, who liveth for ever. The death

bed of her father afforded a scene so indelibly impressed upon her memory, that to the last year of her existence, when almost four score and ten years old, she could not mention it without a tear. While she bent over the couch of him, who had ever been her guide and her counsellor, he raised to her an eye full of affection, even while it rolled in the agonies of death. "Perform, said he, my daughter, the duties of a Christian; visit the fatherless and the widow in their affliction; keep yourself unspotted from the world." These words of a departing father had a powerful influence upon her mind, and from that hour she was a strict follower of him who went about doing good.—In the winter of the year 1744, she was united to Dr. Daniel Lathrop of Norwich. He had formerly graduated at Yale College, and past several years in London, for the completion of his professional studies. Nature, education and a benevolent heart, had gained him esteem, and the veneration of many; and in this friend she found inviolable attachment; the sympathy of a congenial mind; and assistance in the "race eternal." Prosperity and wealth almost unbounded attended their exertions, and their promising sons enlarged the circle of their domestic felicity. But God often determines that the cup of human enjoyment shall be tinged with bitterness, that he may lead the soul to purer sources of consolation, and hide pride from man. In the autumn of 1751, their three sons bowed in one week to the stroke of the

destroyer, were interred in one tomb, and their place was never more supplied. The afflicted parents thus consigning the objects of their affection to darkness and the worm, might well say, the hand of the Lord hath touched us, and his arrows have drank up our spirits. But they endeavored to submit unto him who smote them, entreating that he would bring them out from his furnace seven times purified. A copy of verses composed at that time by Mrs. Lathrop, is still preserved by her friends. It is entitled "lines written by one under great affliction," and a short extract will display a desire that those sorrows might be made subservient to her spiritual improvement.

"Teach me wherefore thou dost contend and say,
Thy comforts blasted hasten to decay,
Shew me the paths in which I go astray,
Shew me the errors of my mind and way;
Correct—reform—subdue—teach me thy mind,
For Oh, I'm stubborn, impotent and blind."

We have reason to think that this dispensation was indeed sanctified to her; and many years after, when the tear of memory was glittering in her eye, she would say "It is good for me that I have been afflicted." Few have possessed such genuine sensibility, yet when the "heart's strong cordage," has been ready to burst with anguish, she has often grasped with a firm hold, the promise of a life to come, and the hope of a rest reserved for the right-

cous. Many years elapsed before she was appointed to watch the decline of her husband, and to mourn over the ruins of a noble mind. She strove to alleviate his sufferings by every act of kindness and attention, and her prayers were continually offered for him, before the throne of grace. But she saw the hour of his dissolution approaching, and heard the last sigh of him, whom she had loved. Under this affliction also she endeavored to conduct as a follower of that Saviour who, when he "suffered, committed himself unto him who judgeth righteously." Finding her attachments to earth weakened and broken, she placed her affections supremely upon an Heavenly Friend, and endured as seeing him who is invisible. Her firm belief in the doctrines of the gospel now influenced her continually; she delighted in studying the scriptures, in attending the means of grace, in conversing with those who love our Lord Jesus Christ in sincerity. She visited the sick, consoled the unfortunate, and assisted the widow and the fatherless. She devoted a great proportion of her income to charitable purposes, and though the goodness of her heart sometimes exposed her to imposition from the vicious, she would frequently say, that she had rather give to ten unworthy objects, than to neglect one true servant of Jesus Christ. She assisted in the education of poor children, and supplied them with books and clothing, and appropriated in her last will £. 100 for the payment of the taxes of the poor. To enumerate her

acts of benevolence would be impossible; she performed them not to be seen of men; but without doubt their memorial is in heaven. The blessing of him that was ready to perish came often upon her, and her voice has comforted the mourners. She was continued in life till most of her relations and acquaintance had gone to their last, long home, and she was left standing as it were alone, in the midst of a new generation. Still she was fond of society, and possessed that cheerfulness which is so graceful in age; the believer listened to her with improvement, and even the young and giddy with pleasure. She delighted in giving advice to the inexperienced; exhorting them with tears "to seek the one things needful; to watch at wisdom's gates, to wait patiently at the posts of her doors." To a very great age she retained her sight, hearing, and mental powers; and often entertained her friends with some of the songs of Zion, possessing a voice which united great degrees of strength and melody. Still she endeavored to prepare herself for the last conflict, believing that death was standing even at her right hand, and rejoicing that she should soon be with Christ. She had kept her grave clothes in readiness for many years, and in conversing with her Christian friends would often entreat them to pray, that she might wait with patience until the good and appointed time of her father. Her fondness for reading still continued, but her mind during her last illness began to yield to the decay and

debility of nature, which deprived her friends of those exhortations, and those expressions of spiritual joy, hope and comfort which they were accustomed to hear from her lips. In the 89th year of her age, on the morning of the 14th of September 1805, without a struggle, and without a sigh, God took unto himself this his servant. "Precious in the sight of the Lord is the death of his saints." Let those who would like her be venerated and beloved, be like her a supporter of the afflicted, and a comforter of those whose spirits are cast down. Then shall their works praise them in the gates, and their memory be blessed. And let those who would like her be kept pure and blameless in prosperity, supported in adversity, and strengthened on the bed of languishing, take like her the Lord to be their rock, and the most high God for their redeemer. And thus continuing faithful unto the end, without doubt they shall obtain the promises, and enter upon "an inheritance, incorruptable undefiled, and that fadeth not away."



SELECTIONS.

Importance of Prayer.

I PROCEED to state the particular duties which relate to the doctrine of spiritual assistance. And the first of these duties, is, to pray for it. It is by prayer that it is to be sought; by prayer that it is to be obtained. This the Scrip-

VOL. IV. No. 6.

tures expressly teach. 'How much more will your heavenly Father give the Holy Spirit to them that ask him?' The foundation of prayer, in all cases, is a sense of want. No man prays in earnest or to any purpose for what he does not feel that he wants. Know then and feel the weakness of your nature. Know the infinite importance of holding on, nevertheless, in a course of virtue. Know these two points thoroughly, and you can stand in need of no additional motive (indeed none can be added), to excite in you strong unwearied supplications for divine help: not a cold asking for it in any prescribed form of prayer, but cryings and supplications for it, strong and unwearied. The description, in the Epistle to the Hebrews, of our Lord's own devotion, may serve to describe the devotion of a Christian, praying, as he ought, for the Spirit; that is, praying from a deep understanding of his own condition, a conviction of his wants and necessities. 'He offered up prayers and supplications with strong crying and tears unto him, that was able to save him from death; and was heard in that he feared.' This is devotion in reality.



Holiness produced by God's Spirit.

BUT how incapable we are of doing without God's Spirit, of proceeding in our spiritual course upon our own strength and our own resources, of finally accomplishing the

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work of salvation without it, the strong description which is given by St. Paul, may convince us, if our own experience had not convinced us before. Many of us, a large majority of us, either require, or have required, a great change, a moral regeneration. This is to be effectuated by the aids of God's Spirit. Vitiating hearts will not change themselves; not easily, not frequently, not naturally, perhaps not possibly. Yet 'without holiness no man shall see God.' How then are the unholy to become holy? *Holiness* is a thing of the heart and soul. It is not a few forced, constrained actions, though good as actions, which constitute holiness. It must reside within us: it is a disposition of soul. To acquire, therefore, that which is not yet acquired, to change that which is not yet changed, to go to the root of the malady, to cleanse and purify the *inside* of the cup, the foulness of our mind, is a work of the Spirit of God within us.

The falsehood of pleading, "We've done all we can."

NOW until, by supplication and prayer, we have called for the promised assistance of God's Spirit, and with an earnestness, devotion, perseverance, and importunity, proportioned to the magnitude of the concern; until we have rendered ourselves objects of that influence, and yielded ourselves to it, it is not true, 'that we have done all that we can.' We must not rely upon that excuse; for it is not true in fact. If ex-

periencing the depravity and imbecility of our nature, we see in this corruption and weakness an excuse for our sins, and taking up with this excuse, we surrender ourselves to them; if we give up, or relax in, our opposition to them, and struggles against them, at last consenting to our sins, and falling down with the stream, which we have found so hard to resist; if things take this turn with us, then are we in a state to be utterly, finally, and fatally undone. We have it in our power to shut our eyes against the danger; we naturally shall endeavor to make ourselves as easy and contented in our situation as we can; but the truth, nevertheless, is, that we are hastening to certain perdition. If, on the contrary, perceiving the feebleness of our nature, we be driven by the perception, as St. Paul was driven, to fly for deliverance from our sins, to the aid and influence and power of God's Spirit, to seek for divine help and succour, as a sinking mariner calls out for help and succour, not formally, we may be sure, or coldly, but with cries and tears and supplications, as for life itself: if we be prepared to co-operate with this help, with the holy working of God's grace within us; then may we trust, both that it will be given to us (yet in such manner as to God shall seem fit, and which cannot be limited by us); and also that, the portion of help which is given being duly used and improved (not despised, neglected, put away), more and more will be continually added, for the ultimate accomplishment of our great end and ob-

ject, the deliverance of our souls from the captivity and the consequences of sin.

Marks of a Pious Disposition.

THE efficacy of the Spirit is to be judged of by its fruits. Its immediate effects are upon the disposition. A visible outward conduct will ensue ; but the true seat of grace and of spiritual energy is in the heart and inward disposition. Whenever, therefore, we find religious carelessness succeeded within us by religious seriousness ; conscience, which was silent or unheard, now powerfully speaking and obeyed ; sensuality and selfishness, the two grand enemies of salvation, the two great powers of darkness, which rule the natural man, when we find even these giving way to the inward accusing voice of conscience ; when we find the thoughts of the mind drawing or drawn more and more towards heavenly things ; the value and interest of these expectations plainer to our view, a great deal more frequent than heretofore in our meditations, and more fully discerned ; the care and safety of our souls rising gradually above concerns and anxieties about worldly affairs ; when we find the force of temptation and of evil propensities, not extinct, but retreating before a sense of duty ; self-government maintained ; the interruptions of it immediately perceived, bitterly deplored, and soon recovered ; sin rejected and repelled ; and this not so much with increase

of confidence in our strength, as of reliance upon the assisting grace of God ; when we find ourselves touched with the love of our Maker, taking satisfaction in his worship and service ; when we feel a growing taste and relish for religious subjects, and religious exercises ; above all, when we begin to rejoice in the comfort of the Holy Ghost ; in the prospect of reaching heaven ; in the powerful aids and helps which are given us in accomplishing this great end, and the strength, and firmness, and resolution, which, so helped and aided, we experience in our progress : when we feel these things, then may we, without either enthusiasm or superstition, humbly believe, that the Spirit of God hath been at work within us. External virtues, good actions will follow, as occasions may draw them forth : but it is *within* that we must look for the change, which the inspiration of God's Spirit produces.

Extracts from Macgill's "Considerations, addressed to a young Clergyman, on some Trials of Principle and Character which may arise in the Course of his Ministry."

“THE fear of offending, when very powerful, though it may not lead a man to sacrifice his convictions, may lead him to avoid presenting truth, or presenting it in its just importance. It may lead him to attend more to what is pleasing, than to what is useful to his hearers. This is a subject,

he will say to himself, in the illustration of which I am particularly fitted to excel, and am certain of giving satisfaction to my people. Other subjects may be equally necessary, but they are not so much to their liking and taste; if I enlarge upon these, I will endanger the affection which they bear me; perhaps, instead of being the object of their choice and admiration, incur their displeasure. The first question with a man under the influence of such principles, will be, not what is most useful, but what is most agreeable; not what is most suited to the circumstances and characters of his hearers, but what is most suited to their taste, and least painful to himself. He does not give false views, he speaks only the truth; but both in the truths which he presents, and in the manner of presenting them, he considers not chiefly what the necessities of his people require. Besides, though he does not teach error, he does not present the Gospel as it is, in all its parts, and in its full extent. Very important truths are thus never presented to the attention. His people either remain ignorant of their nature, design, and importance, or, never contemplating them, do not experience their influence. Contemplating the Gospel partially, they also form false notions of its nature, or feel imperfectly its power. The errors and sins which chiefly beset them, the virtues and graces in which they are chiefly defective, he seldom brings before their minds, or he treats in a manner which is little fitted to do good. Bold and powerful against gen-

eral sin, serious and affecting in his general exhortations, here he feels as if treading on dangerous ground; he is fearful and cautious, slight and superficial, and touches with a feather the wound which he should have probed. The principle may operate differently, according to your circumstances, and the character of the persons whom you chiefly desire to please, but in every situation it will lead to the same neglect of duty, to the same sacrifice of ministerial fidelity. If it has not led you to direct violations of integrity, it has led you to neglect and to omission; or, if not to neglect and omission, it has enfeebled your exertions, and diminished your zeal; it has diminished the power of that great object which should ever operate supremely on the heart of a minister, which should never be absent from his mind, which should direct all his labors and his prayers, engage his time and talents and thoughts, compared with which, every other object should seem to him as nothing—the profit, improvement, and eternal interests of his people.”

“The duties of a minister,” he observes, “perhaps more than any other, require a corresponding temper and state of mind. Hence, I conceive, that, independent of any other consideration, a greater retirement and separation from those pursuits, engagements, and pleasures, which tend to hurry, agitate, and greatly occupy the thoughts, are more necessary to him than to the generality of the world.”

Though time should remain, his mind is indisposed and unfitted for that close application of thought, that serious contemplation, those exercises of devout affection, and all those various spiritual duties both private and public, which the objects of his sacred profession essentially require. And when the disposition is averse, how often also, will opportunities be given, and excuses sought for the delay or total neglect of them. Such observations, not only teach us the danger of an undue indulgence of a love of company in a clergyman, but also that a more temperate indulgence of it may be necessary in his situation, than in that of many other men.

"But evils still greater will quickly follow, unless the influence of this propensity be restrained, and the temptations to it resisted. By every improper indulgence of this kind, two farther effects are produced upon the mind. The power of conscience is weakened, and a taste for company is increased. The voice of duty speaks in a feeble tone, and we learn the art of turning from her admonitions, or of finding excuses to disregard them. In the mean time, the propensity to company, by frequent indulgence, is increasing; the habit of yielding to all its impulses is becoming more strong, and the power of self-denial more feeble. External temptations are now not necessary to call forth your unfortunate propensity: it exists habitually powerful: it has become the bias and disposition of your mind; seeking continually for gratification, and render-

ing you unhappy till the opportunity for indulgence is found. Your duties no longer give pleasure, you perform them without interest, often with reluctance: you grasp with eagerness the most frivolous excuse, and yield on the first attack to the poorest temptation. Your relish for devout exercises is gone, and if you preserve the appearance, you have lost much of the spirit of religion.

"Still, however, various circumstances may combine, to preserve in you some decency of exterior. The degrees of vice are various. Such a regard to principle and reputation may remain, as may lead to the observance of the external decencies of your profession, and preserve you from falling into gross violations of duty. This may be, in some situations, necessary to the gratification of your love of company. And your propensity for company, though powerful and ungoverned, may not be so debased as to seek for all kinds of society, and all kinds of conversation. Thus also, you find it more easy to satisfy your conscience; and in going the external rounds of appointed duties, you preserve a kind of peace with yourself and with the world. But to these external rounds all your labor is confined. There is no wakeful attention, to do good; no anxiety to embrace and improve the opportunities of usefulness which are frequently arising; no watchful superintendence, no affectionate consideration of the circumstances of your people; no interest in their joys and sorrows; no personal exertions to promote their

welfare, to counsel, to instruct, to warn, to build up, to animate, to comfort. The house of mourning, in particular, is seldom visited, and little corresponds with the tenor of your mind ; or your spiritual advices are formal, general, and cold, and no longer manifest the tender heart of a pastor. Those private duties which are so important, but which the world perceives not, are seldom performed, and excuses continually offered to justify your neglect. Your heart is now little in your office ; and even the external service, which you cannot with safety neglect, bears the marks of your altered mind. The hours are few which are set apart for preparation, and these every trifle is allowed to interrupt. You bring to your studies a reluctant or wandering mind ; and you satisfy yourself with the slightest exertions. There is no anxiety to fit yourself for doing good, no zeal for excellence, no active and diligent exertions, no devotedness of soul to your great and sacred work. Your public appearances not only bear the marks of haste and carelessness, and fall far below what, from your opportunities, talents, and time, might have been justly expected ; they are languid and insipid ; they are unworthy of talents exerted, even without pre-meditation, and bear the marks of a mind listless, confused, and distracted ; superficial, perplexed, and trite in idea ; spiritless, dull, fatiguing in language and in manner. Or if, from a natural sensibility, you maintain some animation, it is the animation only of lively spir-

its, without seriousness and without affection, noisy and shallow, by the rapidity of the idea exciting attention, but neither interesting the heart, nor reaching the conscience, nor informing the understanding."

"A tender and lively, yet profound and humble spirit of devotion, a deep sense of the love of God in Christ Jesus, and a supreme desire to promote the great objects of that ministry which is committed to him by his Lord, are dispositions essential to a faithful minister of Christ, and which all his duties and labors tend to inspire and increase. But while such dispositions are essential to his character, and the accomplishment of the objects to which he is dedicated, while such dispositions, the duties of his office tend to cherish and confirm ; it is necessary also, for him seriously to consider, that he will meet with temptations to an opposite spirit. The same causes which lead to spiritual indifference in other men, will, without due watchfulness, affect the ministers of the gospel. Those temptations which we have already noticed, besides the effects which they tend directly to produce, naturally tend to damp, and, if indulged, entirely to extinguish the fervor of piety and the power of divine truth. And circumstances directly tending to produce the same fatal effect, will sometimes arise in the course of the most favored ministry.

"If, in the duties of devotion, the affections which are expressed, and are suited to the duties,

be truly experienced and brought into exercise, a devout spirit will be rendered more powerful, habitual, and easily awakened. But if we frequently engage in such exercises, without any corresponding sentiment and disposition, a habit of insensibility will be acquired; nay, by assuming the appearance of a feeling which we do not experience, our minds will become hackneyed and hardened, like a worn-out and beaten path, instead of a cultivated and ever-springing field. The man also, who allows himself to think or to speak of spiritual truths with indifference, without remembering their sacred and affecting nature, considering the personal interest which he has in them, cherishing the sentiments which they ought to awaken, and connecting them in his mind with the infinitely important objects for which they are revealed—is in danger of becoming hardened to their influence, of acquiring a habit of contemplating them with little reference to himself, and of keeping them in his mind without feeling their operation on his heart. Circumstances which tend to such an effect, though some of them should at first appear trivial, require to be seriously considered.

“It is obvious, that from many causes, arising both from external circumstances, and our own carelessness and negligence, we may be sometimes in danger of engaging in the various and affecting duties of our ministry, without a corresponding temper and suitable spirit. Thus you may be sometimes unexpectedly called, in the midst

of other cares and occupations, perhaps, of pleasing studies and engagements, to minister spiritual assistance, direct the devotions, and compose the troubled thoughts of some poor afflicted fellow-creature. It is, perhaps, a mansion of wretchedness you have to enter, where misery is presented in its most repulsive forms, where you must submit to look on sights of woe, which sicken the heart, and are the mingled effects of misfortune and of vice. How frequently, in such circumstances, is a temptation presented, either to rush hastily and unpreparedly to the performance of duties the most affecting which one human being can perform to another; or, to leave reluctantly and discontentedly your interrupted engagements, and with a cold and forbidding spirit, to approach the bed of him who was casting to you his languid eyes for assistance expecting the tenderness of sympathy, and the prayers of Christian affection.”



Missionary Society of Connecticut.

THE friends of this institution are informed that the Legislature of the State have granted permission for a contribution in the several Societies in the State, on the first Sabbath in May annually, for three successive years; the first to be in May 1812.

The Missionaries now in the service of the Society are, the Rev. Timothy Harris, in the vicinity of Granville, State of Ohio; the Rev. Messrs. Abraham Scott, Jonathan Lesslie, James Boyd, Thomas Barr, Joshua Beer, Nathan B. Derrow,

Giles H. Cowles, and John Field, in New Connecticut, and adjacent settlements; the Rev. Ebenezer Kingsbury and Mr. Lucas Hart in Pennsylvania; the Rev. Messrs. John Spencer, Israel Brainerd, Joel T. Benedict, and Joseph Avery in New York. The most of these persons, labor but a part of the time in the service of the Society, as they have parochial charges near their respective fields of Missionary labor. Mr. Nathaniel Dwight and Mr. Comfort Williams, are appointed to labor for a short time in New York, and the Rev. James Parker in Vermont.

Connecticut Bible Society.

At the Annual Meeting of the Connecticut Bible Society on the 9th. ult. the following persons were chosen to the offices set to their names, viz.—

HON. JOHN COTTON SMITH,
President.

Gen. JED. HUNTINGTON,
Rev. SAMUEL NOTT,
Rev. AZEL BACKUS, D. D. } V. P's
Rev. SAMUEL MERWIN, }

Mr. HENRY HUDSON, Secretary.

Mr. JOSEPH ROGERS, Treasurer.

DIRECTING COMMITTEE.

Hon. Chauncey Goodrich, Samuel Pitkin Esq. Rev. Amos Bassett, Hon. Theodore Dwight, Rev. Henry A. Rowland, Rev. Calvin Chapin, Rev. Andrew Yates, Ichabod L. Skinner, Esq. Rev. Henry Grew.

ORDINATION.

ORDAINED, on Wednesday the 22d ult. to the work of the Gospel Ministry over the Church and Society in Bristol, the Rev. JONATHAN CONE.

The public exercises were performed by the following ministers, members of the Council convened on the occasion. The Rev. Salmon Cone, of Colchester, made the introductory Prayer; the Rev. Dan. Huntington, of Middletown, preached the Sermon; the Rev. Nathan Perkins, D. D. of West-Hartford, made the consecrating Prayer; the Rev. William Robinson, of Southington, gave the Charge; the Rev. Luther Hart, of Plymouth, gave the right hand of fellowship; and the Rev. Jonathan Miller, of Burlington, made the concluding prayer. The several parts were performed in a manner appropriate, solemn and impressive—and the audience was silent and deeply attentive.

Donations to the Missionary Society of Connecticut.

1811.

May 10.	From a young Lady, friend to Missions,	\$ 4
	From Rev. Benjamin Beecher,	20
	From a friend to Missions,	1
11.	From a Female Friend to Missions, Torrington,	5
		<hr/> \$ 30

Five doz. Hartford Selection of Hymns from Rev. Nathan Strong, of Hartford.